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586 not join you two together, but for ever and always, like stone, like rock, until very old and white-haired, — now there is no guilt of ours; then as you two do not suit each other, what can we village people do? Now both of you consider in your heart, take warning for yourselves, otherwise some day in the future you might say about us: these people caused us to separate. Now then, you so and so, if you really will leave her for good, make your appeal to the Day spirit, the Five mountain spirits, the ancestors of old, and tear the leaves, or else, do not tear them.

Thereupon they make him stand on his left leg, and facing the sun-rise they make him raise his hands in supplication. Thereupon they give him three Sal-leaves[69]. He takes these, and with a piece of cloth round his neck he invokes the Day spirit and quickly tears the three leaves along the mid-ribs from the stalk to the top. Thereupon he turns round and with his right foot kicks over the loṭa with water and makes renunciation. And commencing from the village headman he salutes all there. The woman also salutes them in the same way.

(787) If the leaves are not torn straight along the mid-ribs when he tears them, people say, they are likely to meet again. And if the water in the loṭa does not all run out, then also they say, their affection has not been removed, perhaps they will again come together.

p. Outcasting.

684 Only because of two crimes the ancestors have made it a rule for us to outcaste people,
692 viz., sexual intercourse with people of another race or with a non-permissible relative. If
696 anyone misbehaves in such a way, the village headman calls the headmen of the neighbouring villages together and informs them. If it is proved, they inform the people of their respective villages saying to them: Don't eat and drink with so and so, or don't in the meantime get into marriage relations with them; otherwise you may be burnt by the same fire. But these people are not able to outcaste them; this is in the hand of the people of the country. Only when the matter is taken to the burnt forest, it is settled. At the council meeting during the hunt of the people of the country they publish the matter. If the Parganas, Deśmājhis, Mājhis, and the people of the country do not get proofs, they punish those who have started the matter severely; but if it is proved, they order: Well, we shall fix used leaves in the ground for them. The young men of the country then compose songs, and going to the village they sing praising them and mentioning the names and sins of those who have committed the crime. All the people of the country enter the village street, blowing flutes and drumming kettle-drums, and in the street outside the house of the miscreants they fix in the ground a post to which

[69] Shorea robusta, Gaertn., the sacred tree of the Santals.

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used leaves, a burnt log of wood and a worn-out broom have been tied. The people of the village will remain included in the pollution, until they give what is needed for propitiation. They worry the miscreant very much. They do not give him fire, nor do they let the people of this house draw water at the common water-fetching place. Great hardship. 684 692 696

If the village headman meets them with a loṭa with water before the people of the country enter the village street, they do not sing the songs; but in any case they perform the outcasting.

q. Taking into society again.

Outcasted people, who can be taken into society again, do their utmost to provide what is necessary, that they may become members of society again. When they have made the necessary provisions, they inform the village headman, who tells the Pargana. The Pargana informs the Parganas of twelve countries. On the fixed day they assemble in the village. Outside they call a halt. The outcasted people have killed pigs and goats and make a big feast. All is ready. 684 783

Thereupon the outcasted man, having a loṭa with water in his hand, goes to the end of the village street. There he stands with a piece of cloth round his neck, keeping the loṭa with water on the palms of both his hands turned upwards and making supplication, and he looks very miserable and humble. The venerable old Pargana then says to the Parganas of the country and to the collected village headmen: Come along, let us console his soul; he looks very much in need of mercy. He thereupon leads them to the outcasted man. When they reach him, the outcasted man makes his worship to the Day spirit (Siṅ boṅga) and says to them: O Father, I have sinned awfully, I acknowledge my fault, have mercy on me. Then the venerable old Pargana (formerly this was the right of the Murmu people) receives the loṭa with water from the hands of the outcasted man, and worshipping the Day spirit he says to the outcasted man: Because you have acknowledged your sin, we have taken over and taken on us all this (sin) of yours. Having rinsed his mouth with a little water he gives the loṭa to the others, to one after the other. All the leading men rinse their mouths with water from the loṭa.

Thereupon they enter the village. There the man washes the feet of all the leading men, in his courtyard. When he has done this, they sit down in rows beside each other to eat. The man thereupon pours rice out on the leaf-plates to them, one after the other. He sprinkles water on them; he gives them curry, and he puts down on their leaf-plates, for each of the Parganas five rupees, and for each of the village headmen one rupee, and for the headman of his own village he puts down five rupees.

Now they eat, and when they have done this, the venerable Pargana says to the people of the country: From to-day we have taken this man in among us as one of ourselves;